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1954
AUGUST

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SAN JOSE, CALIFORNIA, U.S.A.

(Each month this page is devoted to the exhibition of student supplies.)



AFRICAN WITCH DOCTOR

Sitting before his banda, this medicine man, or mganga, in the Shingwedzi district of South Africa, is "throwing the bones." The bones are a mixture of pieces of ivory and fragments of the skeletal structure of animals. They are shaken to the accompaniment of a chant increasing in tempo, and then they are tossed on the tanned hide before him. In the dialect of the natives, one of the devices is called "the talker." By means of the talker's relation to other bones on the hide, the witch doctor diagnoses the ailments of his patients shown seated at his right.

(Photo by AMORC)

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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXXII

AUGUST, 1954

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THE THOUGHT OF THE MONTH

MYSTERY AND MAGIC

By THE IMPERATOR

This article is the eighth of a series being written by the Imperator after his return from a world journey in behalf of the Rosicrucian Order.

—EDITOR



WE HAD left behind us Pretoria with its parliament buildings, tree-lined streets, and quiet orderliness. The terrain had changed. We were now at a lower and warmer altitude. The countryside was picturesque in its rolling contour. The soil, generally, here in the Transvaal is a brilliant red. When photographically reproduced, it seems artificial as if an error had been made in the color rendition. This red contrasted strikingly and pleasingly with the intense green of the foliage. Because of a reverse of season from the Northern Hemisphere, we were experiencing springlike weather. Fortunately, we were spared the heavy rains of the summer, the month of January being the middle of the South African summer and the month when the heaviest rainfall might be expected.

As in sections of America and elsewhere in the world, the paucity of rain plagues the farmers and growers of the Transvaal. Irrigation programs are under way but, in proportion to the general need, they are still scattered projects. Through the courtesy of the Department of Native Affairs, one of whose representatives accompanied our safari part of the way, we had the opportunity of inspecting some of the irrigation undertakings. A serious attempt is being made by this Department to teach the natives the need of con-

serving water and the danger of soil erosion. Part of this instruction is in the building of dams. The District Commissioners of these native areas delighted in pointing out the several small dams being built by the native labor under their direction. They showed with pride how otherwise arid land had been reclaimed and was being cultivated by the natives as a result of this irrigation.

One instance was particularly amusing and constituted an insight into the sociological problem that confronts the Department of Native Affairs. We were walking between the rows of bright green bean plants. Alongside, in a shallow ditch, there moved sluggishly and gurgled the muddy water from a nearby dam. The setting was idyllic. A warm sun shone down from an azure cloudless sky. The air was heavily perfumed with the fragrance of spring flowers and from rows of vegetable plants. This plot of land was assigned to a small family of Basutos. It is incumbent upon them to keep the ditches free of obstructions and to cultivate the crops. In consideration of this, they can have all they require for food and, as I understand, might sell the balance and retain most or all of the proceeds. It is a serious attempt to convert a nomadic and pastoral people to an agrarian life.

We approached the District Commissioner who had preceded us across the cultivated field. He was remonstrating with a Basuto woman of huge propor-

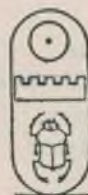
tions. She was as wide in girth as she was tall in height. He changed from speaking in her dialect to English, as we came up, so as to justify, by explanation, the firmness of his tone and manner. He was vigorously attempting to make her understand how she had neglected to spend the necessary time to keep the plants of her plot of land free of weeds. He was pointing out where the irrigation ditches had become clogged and flooded a section of the land due to her neglect. In a kindly but firm manner, like an exasperated parent, he was shaking his finger at her. Her only reaction to all this was to give vent to peals of mirth that convulsed her huge torso in rhythmic quivering. She was actually enjoying the frustration of the District Commissioner and the attention her dereliction had provided. He then explained the lack of importance that many of the natives placed upon the educational program that the administration was introducing.

Something the Department of Native Affairs is now learning, or perhaps will learn, is that a psychological adjustment to life's new values and ends is not accomplished in a people in relatively short time. One's view of the future is often determined by his ambition or personal idealism. If immediate satisfaction and sensual pleasure, or at least freedom from physical and mental aggravation, constitutes one's conception of the end in life, then laborious programs for some future objective are hard to promote. Many of these natives are content when today they have food. Why spoil the satisfaction of the day by laboring for tomorrow when the immediate needs have been fulfilled? When tomorrow arrives, it will be met in turn. Unlike the white man, these natives, as most primitive peoples, do not live in consciousness beyond the moment. From the psychological point of view, consciousness is *now*, so life to them is but a series of present moments. All the concern about a future that has not yet arrived looks to them like an amusing fault of character of the white man. He labors now for a time that has not arrived. How much better, from their point of view, to enjoy the now when it is possible. Meet the tomorrow when it arrives with whatever it demands of you at that time.

The Bush Country

It was dusk when we had arrived. It had been several days since we left the little farms of the natives. For hours this day we had travelled through the bush country. It was aptly named. For miles about, a tableland is seen, occasionally framed by a stark low-lying range of mountains. Trees, scrubby in height, seemingly parched in the dry late winter or early spring, are a monotone gray, few being of the evergreen variety. Thickly scattered between the trees are various types of shrubs, averaging a height of eight feet. As we stopped, the dust swirled about the cars in our safari caravan. This was the Shingwedzi district. It was the outpost of a supervisor of the Department of Native Affairs, Mr. R. Hewitt Ivy. Here in the midst of the bush on the frontier of the greatest game preserve in the world, he lives in comparatively comfortable, though dangerous, surroundings. His home from the outside was not unlike a simple farm dwelling such as might be seen in Canada, Australia, or the United States. A few fruit trees were scattered about. Mr. Ivy himself typifies the cinema portrayal of the *white hunter*. He is jolly and loquacious as men often are who live in isolated places in the world and have but few visitors. He was of medium height and stockily built—and perhaps in his middle fifties. His physique, as a whole, might be termed *rugged*. He had known of our coming and though we were strangers his welcome was like that of most frontiersmen, as if we were old friends. His shirt, open at the neck, and his soiled trousers with generous creases had that casual appearance that invites informality. His voice was deep and his guffaw contagious. It prompted a joyous response to his remarks.

We had just stepped from the heavily screened sleeping-porch, where provisions had been made for us to stay, to the interior of Mr. Ivy's home. Here was an atmosphere that would thrill and make enthusiastic any Hollywood producer—in fact one has been considering a film revolving about Mr. Ivy's life. The floors were random plank—where they could be seen—for over them were scattered the huge skins of lions and other wild game. The walls



were lined with the trappings of the hunt. Huge elephant tusks, worth a small fortune in ivory, were draped between assagais and other weapons and implements of the local tribes. Corners of the large room, in the center of which was a refectorylike table, were cluttered with native drums, ceremonial implements and magical appurtenances. Photographs, aged by time, showed Mr. Ivy as a leader of expeditions and safaris into the surrounding hinterland.

During dinner we were served by barefoot, grinning male natives, the personal servants of Mr. Ivy. They live on the premises and raise for him the fresh vegetables and fruits he served us. Ivy himself took pride in his culinary art, having prepared the meal. The relationship between him and his "boys" was one of mutual affection. He boasted in their presence of their various abilities. They, in turn, revealed their glowing esteem for him.

As we cleaned our camera equipment during the evening, preparatory for the next day's events, Mr. Ivy regaled us with accounts of his experiences during many years in the bush and in contact with big game. He related that recently a Transvaal lioness had killed five natives in two days but ate only one of the five—a baby. He had, but the day before, killed, not more than a hundred yards from this dwelling, two lions that had attacked one of his boys. He further remarked: "The lion is a gentleman in many ways and even in a charge will sometimes give one a sporting chance by pulling up when he sees you are not out to hurt him. I do not say that this is general," he continued, "but it happened to me. A man-killer is usually an emaciated lion, one in such poor condition that he cannot overtake wild game and thus he becomes a man-killer."

Primitive Society

Witchcraft is a practice frowned upon by the South African authorities, and yet it cannot be successfully suppressed for it dates back to the dawn of human society. In every society, no matter how primitive, there are members who are thought to possess faculties and arts for invoking supernatural power. These men individually or as a class, such as priests, are accepted as intermediaries

between man and his gods or the impersonal forces of nature. The manner in which such persons are designated, as medicine men, as shamans or witch doctors, is varied. Principally their acceptance is because of one of the two following causes: either they inherit the authority and secret rites from a predecessor or some affliction or disability lends distinction to them in the eyes of their fellows. Often an epileptic is chosen as the witch doctor in some primitive cultures because of his gyrations during a seizure and the strange noises he utters at the time. These things set him off from his fellows. The shrewd individual takes advantage of this superstition to enhance the mystery that is attached to him.

In some primitive societies, magic is a profession which rivals in authority that of the chief. Such individuals have an inquiring mind and guard well those secrets of nature their predecessors have passed on to them, adding to them the results of their own personal observations. They, of course, exploit the credulity of their tribesmen. They often have an excellent knowledge of the medicinal and drug properties of plants. They also have a deep insight into human relations and human reactions under various conditions. They, in a sense, thus constitute practical psychologists. They know the fears, hopes, and beliefs of their people and how best to utilize them. They have discovered many fundamental laws of nature by means of which they perform feats mystifying to the other tribesmen.

In justice to many of these *mganga*, as they are called in the Swahili dialect, they strive to further the welfare of their people. At times they issue edicts which they imply come from a supernatural intelligence and by means of which they direct their people to conform to certain practical requirements. Actually the decision is one made by the witch doctor for what he, with his often superior intelligence, knows to be best for his fellows. He realizes that his people would resent an arbitrary order as issuing from him but will abide by what they presume to be a higher authority. Thus these witch doctors are not unlike some of the ancient messiahs who proclaimed hygienic laws in the name of the divine. The civil authori-

ties have tried to discourage witchcraft: first, because in the majority of instances it encourages savage and barbarous customs in which human lives may be sacrificed and, second, because the activities of the witch doctors often counter the influence and the laws of the white man.

The Witch Doctor

In this village, just before us, there was a *mganga*. The *kraal* or village was situated on high ground. It was but a clearing in a tangle of bush and wind-blown trees. The small community numbered four *bandas*, that is, circular huts with thatched roofs. At our approach members of the respective families poured out of the *bandas*—from infants to aged persons. The warm sun shone upon their perspiring and glistening bodies. They were both shy and curious as to our sudden descent upon them. Our native interpreter spoke in their dialect to one who functioned as their spokesman. He knew these natives and stated that we were prepared to give them gifts if we were permitted to witness and photograph their witch doctor while performing some of his traditional rites. The matter being finally agreed upon and after a general shaking of hands, we were introduced to the *mganga*. He was tall and lithe and perhaps in his early thirties. He, too, was shy at the presence of so many white visitors. He was obviously reluctant to perform his secret and, as he knew, *forbidden rites* before us. However, with further persuasion, he consented.

The *mganga* then retired into one of the *bandas* to emerge shortly in the traditional regalia of his office. At his appearance, the other natives, who sat nearby, gave a low awesome cry. He then sat cross-legged facing a tanned skin which was stretched in the dust before him. In his cupped hands he held a collection of small ivory pieces and fragments of animal bones (see front photograph). Many a *mganga* has been known to use the bones of humans who have been sacrificed for the purpose. In the vernacular of the white man he was "to throw the bones." This consisted of tossing these objects upon the hide stretched before him. One of these objects, in the dialect of the natives, is called "the talker." The

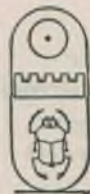
position that this latter object assumes, when falling, in relation to the bones and ivory pieces, is thought to have special significance. The witch doctor interprets the position in accordance with his presumed exalted insight.

In diagnosing a disease, the talker's position indicates the malady and the type of remedial measure which must be pursued. Actually, the interpretation is merely the personal opinion and experience of the witch doctor. Undoubtedly he does have at times a subconscious or psychic impression about the malady, from being in close contact with the patient. This impression then enters into the diagnosis. The ritual of throwing the bones is merely an impressive ceremony to objectify the intuitive impression or what at times is but the shrewd guess of the *mganga*.

To test the procedure, I asked our native interpreter to have him tell something about me. The members of the *kraal* seated nearby were listening intently as the guide spoke in their tongue to the witch doctor. The qualifications and powers of their medicine man were being tested. It was crucial for him as well. If he failed, his prestige would suffer, his influence would be greatly diminished. He had heard me talking to my associates and he studied me critically all the while. Then he began a chanting, the principal word of which sounded, phonetically, like *avoova*. The tribal members, men, women, and children, responded: "Avoova, avoova, avoova." The tempo increased. It had a tremendous psychological impact upon the emotions. The chanting grew louder and louder. Their bodies swayed in rhythm with it. Every fibre of one's being seemed to pulsate in response to the vibrations of the intonation. One could feel it in the region of the solar plexus as well as hear it. Literally translated, we were informed that "avoova" meant, "You must do it." The powers and forces which the witch doctor was thought to have under his control were being commanded to prove themselves through his mediumship. In other words, they were to answer the challenge which we had offered.

At the peak of the frenzy, he suddenly threw the bones in a jerky

(Continued on Page 300)





Accentuate the Positive

By RODMAN R. CLAYSON, Grand Master



THE admonition "accentuate the positive" which prevailed in one of our popular songs several years ago, even though facetiously presented, carried a fundamental truth. A tremendous creative power exists within each and every one of us; it is there for us to call upon; it will serve us. Because this power arises from within the depths of the inner self and the subconscious mind, it is ever in potential. The subconscious mind, as our psychologists tell us, is amenable to suggestion. It does not reason, and it will do what we direct it to do. To utilize this power, we must willfully direct it. We must exercise our will and determination, and be persistent.

It is said that intelligence is not matter, but we know that intelligence works upon matter and within matter. Intelligence is of the mind. It is reported that experiments are being conducted at Harvard University in studying the power of love. Love implies a good and righteous feeling about our fellow man, about our neighbors. As a positive emotion love, when manifested, contributes to good health and happiness, just as the emotions of hate, envy, jealousy, and fear contribute to ill-health.

To look at it in another way, the emotions of fear, worry, hate, and resentment disturb the chemistry of the body and upset a necessary balance. Righteous, positive thinking helps to coordinate and strengthen the chemistry

of the body and maintain it in balance. We all have experienced fear. Almost invariably the emotion of fear removes all desire to eat; it upsets the digestive processes. The manifestations of other negative emotions function similarly. They do not contribute to health, strength, or peace of mind. We entertain these negative emotions in our mind, thereby permitting their existence. If we overindulge in thinking about our ills, we only magnify them, and increase their hold on our physical body.

We can just as well entertain positive thoughts and ideas which, in drawing upon the power within, help to heal and maintain the best of health. Many people will say, "But you don't understand. I feel strongly about this condition which you say is negative. How can I bring about a positive attitude of thought?" It is more difficult to bring about the positive attitude, and most of us are in the habit of allowing negative attitudes to prevail because they seem to come about so easily and almost unconsciously. The fact remains, however, that we willfully entertain the negative thoughts. We must use greater will power and determination, therefore, to create an offset of positive, affirmative thought. The same power that causes us to allow the prevalence of negative thoughts will give us strength to do away with that which is negative, and accentuate the positive. The power only needs directing; it wells up from within, from the subconscious which, like electricity, does not think or reason, but allows its pow-

er to function and manifest as man directs it, whether for good or evil.

Most of us do the things that we do because of set habit patterns. We may argue that we did not think negatively in bringing a certain condition to ourselves, but if we reason the matter out, and go back far enough in our memory, we may find that we accepted a negative suggestion or followed the line of least resistance and allowed our prevailing negative condition to become established.

Just as we all have had negative experiences, we have had enjoyable and positive ones. If we recall the events which brought these conditions about, we will find that we brought them to ourselves. They are a result of what we did or had done. In being positive, we must be courageous. We can change our attitudes and habits, and the relationship we have with other people, if it is of a negative nature. This is not a pollyanna type of philosophy; these are psychological and physiological facts. If we would accentuate the positive, we must be ever mindful of what we are doing and never relax our surveillance over our thoughts, actions, intentions, or objectives.

In being positive one becomes aggressive; one does not run away or retreat from the requirements of the moment. However, it is our prerogative to weakly accept the negative condition, which fills us with fear, or stand upon our two feet and fight it out in a positive way so that there is no place for fear. In games of sport, which all of us have played, we know that we can never win if we are continually on the defensive. If we are going to win we must launch an offensive drive and make every thought, action, and motion count in our offensive.

It has long been said that it is not possible to think of two things at the same time; therefore, you cannot entertain negative and positive mental attitudes simultaneously. As a consequence you entertain negative or positive mental conditions at any given moment, at any time of the day, no matter where you are. It should be rather a consoling thought that you must direct your own thinking; no one can direct it for you. The way your thoughts are directed is entirely a per-

sonal matter—one which is under your control.

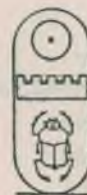
Your Choice

Others can show you how to bring about positive changes in your life, but the action must be exercised by yourself. Do not negatively and complacently assume the attitude, as do so many people, that if you suffer long enough a change for the better is bound to come about; and it is a mistake to perpetuate one's negative condition in thinking that someone sooner or later is bound to do something for you which will bring about a change for you. Nothing could be further from the truth; you must bring about the change if there is to be any. You must accent the positive and dismiss the negative.

All of us admire the fortitude, patience, and calmness which may be manifested by someone we know in difficult circumstances. We wish that we could do likewise. We can, with will and determination. We can act positively, release to the subconscious mind positive suggestions, and with aggressiveness and determination willfully achieve practically anything of a positive and righteous nature which we desire as long as it is not gained at the sacrifice of the welfare of some other person.

You may keep saying to yourself that because of past failures you cannot. But what is of the past is gone. Because it is gone, it no longer has any power or even any existence. The power is in the present, at this very moment; and you have that power within you to direct or misdirect your thoughts and actions for today.

Just as the sun shines upon everyone, with its heat and light, just as it is equally shared by everyone and equally distributed around the earth, so does everyone have an equal power within himself, a power to be guided and directed, a power to be drawn upon—in fact, a power to be used constructively and positively. Those who say that they do not have such power within themselves, and live a weak life filled with errors, trials, and misunderstandings, have actually used their power in a negative way to bring about the very conditions which they are experiencing. This power, which does not



reason or think for itself but which is ever in potential, can be directed into constructive, positive channels, like the great body of water which lies behind our big dams. When the valve of the dam is opened, water is released over the spillways on the face of the dam, which brings irrigation to impoverished land.

Rightful and righteous use of your God-given power is not a matter of speculation; it is not a matter of investing your money in shares or stocks and hoping that you will experience a profit. There is no calculated risk to yourself in making use of the power which is yours. There is no risk because you already know what the end result is going to be from your efforts. If used negatively, you will entertain morbid thoughts and experience unsatisfactory circumstances. If used positively, you will bring unto yourself peace of mind and the joyous reward of achievement. Thus is demonstrated the power of thought—the power that comes from within yourself.

It gives us a comfortable feeling to realize that this power comes from a divine source. Be that as it may, it is a power always in potential, always with us, which we can utilize for right or wrong. Whatever the results may be, they will be because of the way we have directed this power. The results have not been brought about by a divine source or the conniving of another negative person.

Our mind should be freed of fears and worries, and other emotional disturbances. It is a well-known fact that mental and emotional states bring upon us distressing physical conditions. Physicians point out that the proper mental attitude of a patient is necessary in nearly all instances for rapid physical recovery. There must be emotional control if one is to free himself from the effects of wrong thinking. Without such control we bind ourselves with narrow limitations; we go out of our way to relate many things as being impossible to accomplish. He who accentuates the positive eliminates fear and worry. He experiences poise and an inner calm. He has the right mental and emotional attitude. He does not allow his mind to become encumbered and smothered in the debris of things of a negative nature.

He permits the positive flow of force, energy, and action which function directly and magnificently.

Higher Unfoldments

New manifestations or achievements in our lives cannot be experienced if we have closed minds and exist in a trifling, small world of our own making. We must have open minds and be adventurous. We can aggressively create new worlds of exploration for ourselves, but only through positive action and thought. This is entirely an individual matter, for no one can do it for us. We can read about it, hear about it, and see it done, but it will not help to bring about a change in our own lives. It should be our desire and objective to take the initiative and boldly and aggressively redirect the power which we have actually been using from within, redirect our thought processes and look forward to achievements on a higher plane. Such realizations are born out of confidence, enthusiasm, and the will-to-do. Confidence and enthusiasm are warmed by an inner fire; one's being is alive and vibrant. Such persons develop keenness of observation and widen their scope of interests, thought, and action.

You have unlimited potentialities; you can look forward to further development. You can expect new unfoldment and achievement to the extent that fear, prejudice, and worry are eliminated, and righteous, positive thinking, honorable intent, and positive direction of thought are brought about. Then, too, we must not allow ourselves to be influenced by negative suggestions. When people say that business is going to be very bad, that certain industrial plants will be closed down, or that our country is about to become engrossed in another war, if you contribute to and enlarge upon the prevalence of this pessimism, your own personal affairs will decline. Thoughts involving fear and anxiety are extremely contagious. You do not have to contribute to the furtherance of pessimism or to the negative thinking of people. You can close the negative inclinations of your mind and open the positive channels. Put cheerfulness and enthusiasm into your thought and action, and refuse to accept defeat. With such positive mental at-

titude, in conjunction with a similar one from others, there is not much likelihood of business failures or the closing of industrial plants. Most certainly if people do not have a resigned attitude toward fear of war, there is little likelihood of the coming of such an earth-shaking combat.

Positive thinking and actions are just as contagious as are the negative. There can be no failure for the aggressive person who has the will-to-do. Actually when we think negatively, we are selfishly using the power with which we are endowed. We should never be guilty of selfishly misusing this power. Wrong thinking is negative thinking. It is just as easy to think rightly and positively, and it brings justifiable rewards. To bring about the change, the important thing is to begin. The start must be made cheerfully but definitely, with a sure objective in mind of bringing about necessary changes in thought and conduct. As a result your mental and physical being will experience improvement; your environment will be enhanced with a new, cheerful radiance. A new understanding will give you

new-found power, and bring you experiences which you will long cherish.

The start should be made now, not tomorrow. Sit down where you can relax, alone, away from the company of other persons, and think clearly and discriminately about the change which you wish to bring about in your life—about why and how you wish to draw upon the positive power which is within yourself. As a result you will begin to experience an entirely different mental disposition, an improvement in health, and you will also attract to yourself new and many blessings.

You are about to become a construction engineer. You are about to construct a bridge upon which you can transport the power of positive will and determination, of righteous achievement, a bridge which will support heavy duties entrusted to your care, and the many new heart-warming aspects and factors of life which are going to be opened to you. A bridge, like a thoroughfare, provides the means, in your travel through life, for carrying your thought, action, or conquest to a successful fulfillment.

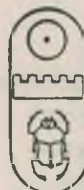


HAITI, Port-au-Prince: The Martinez de Pasqually Chapter in Port-au-Prince will sponsor a one-day rally and a Pyramid Ceremony on Sunday, September 26. For further information write the secretary, Mr. C. C. Abrahams, Post Office Box 1236, Port-au-Prince.

MARYLAND, Baltimore: The John O'Donnell Lodge of Baltimore will sponsor its Eighth Annual Rally on Saturday and Sunday, September 11 and 12. For further information contact: Josephine Warnken, Rally Secretary, 301 W. Redwood St., Baltimore 1, Maryland.

OHIO, Youngstown: A rally sponsored by the Youngstown Chapter of AMORC will be held at 301 E. Wood St., Youngstown, on Saturday and Sunday, September 4 and 5. The Rally Chairman is Mr. Gerard Angelot, 145 E. Philadelphia Ave., Youngstown.

ONTARIO, Toronto: The Third Eastern Canadian Rally will be held at Chiropractic Hall, 252 Bloor Street W., Toronto, on Saturday and Sunday, October 23 and 24. For further information write to: The Rally Chairman, Toronto Lodge of AMORC, Toronto.



Races and Abilities

By MARY MCGOWAN SLAPPEY

MAYBE I wouldn't have known life at all had not, during the American Revolution, a faithful colored slave rescued his master from a swamp where the British had left him bound... that lucky American was one of my grandfathers.

When my great great-grandmother from North Carolina married a Yankee from Baltimore, it was expressly stipulated that he was not to have any authority over the colored folks on her plantation which were to continue her responsibility.

Among my kind of Southern white folks, good care and kindness toward the negroes which surrounded them on their feudal-type establishments were a tradition. This tradition paid off with a kind of loyalty you can't buy with silver dollars or gold pieces. Years and years after the Civil War, some negro would come by to see my folks, proud to remember that his folks had belonged to my Grandpa Murray or McGowan.

"Gone With the Wind," and other apparently nostalgic Southern romances are not just imaginary. They ring a kindred chord for us who remember the faithful black mammy whose singing of spirituals was next door to Heaven, or at least a Southern garden in apple-blossom time. The kindly old gardener was skilled in the ways of plants of field and farm though not much on book "larning." We've learned that these people, the best of them, have the kind of character you can't measure with material wealth, a kind of character more important than scholastic degrees important as those may be.

Because of this, we deeply resent any injustice done to these faithful and upright negroes whose worth is more than



pure gold. The family story haunts me, a story which has come down through the years. A neighboring plantation owner needed a carpenter. One of my grandmother's slaves was a skilled carpenter and so was hired out to this neighboring plantation. One night there came a tapping on the window:

"Mistis and Massa," Old Bill complained. "They don't treat me right at that other place. I want to come home before the contract is out." That settled it. Wild horses couldn't have made my grandmother let Old Bill go near the place again though she had to go to law to prevent it.

Picturesque as the yesterdays may have been with chanting workers in the cotton fields, the new day offers richer promise. Already cotton-picking and other machines are taking over much of the farm labor. The American negro faces a new emancipation, freedom, and growth.

The Lincoln Museum is only a few blocks from the downtown Business School in Washington, D. C., where for the past several years I have taught typing, stenography, and other business subjects to a mixed group of students. Sometimes on my way home from school, I walk into Lincoln's Museum; and a sense of deep and abiding peace and inspiration fills my heart and soul as I look about at the little country stove Lincoln's mother baked potatoes on, at the tiny wooden cradle the Lincoln babies were rocked in, and the lovely blue and white china from the White House of Lincoln's day. But the pair of eye protectors Mr. Lincoln had to wear six months before his death fill my heart with a sense of righteous

indignation that a man who did so much should have suffered so greatly.

A Teacher Learns

I first learned that colored children were not much different from white ones when my art school sent me, after my experience-teaching of white children, for some experience-teaching of a private school group of high-class colored children. At the time, I did not feel free to wander about in their world; but a bus took me right to their door and proved the bridge which made the journey possible. It was more than a journey through space; it became a spiritual journey for I passed by their great universities and hospitals and stores and I saw them in their own world; realized at last how many of them there were; and how very well indeed some of them were living.

The children I was teaching were sons and daughters of doctors, lawyers; some of them already were suffering from the white man's diseases, too many television sets. Among most of these of the professional group was a deep and growing love of culture, a cherishing of their own grandma's tiny china tea-cups, a respect for learning. I'll never forget the tiny dark-eyed girl who planned all by herself a book about the seasons, Christmas and Thanksgiving, and all the rest, and started illustrating it. What a charming picture she made herself at her lovely small white piano. When the art lesson room was closed, the stories and colored crayons put back on the shelves, her seven-year-old brother would ask me with a solemn expression on his face about the children I would teach on other days.

One thing leads to another and when the opportunity came to apply my years of business experience and training to the teaching field, I did not balk when advised that part of my students would be colored.

I've learned to respect and admire my colored students. I've watched them go on to jobs as typists, stenographers. Yes, I'm proud of them because they are individuals every one. I've taught them to type and to take shorthand, but I've tried to teach them something more. The other morning in class we summarized it this way.

"Everybody can learn technical skills, but behind your face, there must be something more—something more than I can teach you because the will to be this way must come from within you, from your own heart. You must have *F* for faith, *A* for appreciation, *C* for courage, and *E* for enthusiasm, to really succeed on your job. These qualities plus the technical skills you are acquiring can carry you far. You must be interested, not only in yourself, but also in the great human family because the most successful work is always service."

Ideals Take Root

One of the students, in a composition, gave these qualities back to me as follows:

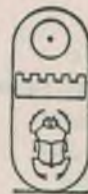
Faith: To have faith in anyone or anything is to believe in that someone or something.

Appreciation: To appreciate, to be thankful.

Courage is the will power to fight whatever circumstances may prevail, to fight to succeed, to fight for one's health.

Enthusiasm is the joy shown over a deed or gift that is pleasant; the interest shown in an article or accomplishment that is worthy of praise.

Some of these students run elevators, some work in laundries; others work all night in restaurants, or do domestic work by day, and come to our classes part-time. The National Institute of Nursing was founded more than eight years ago by Mr. Edward Williams and his wife, and the National Business School was an outgrowth of this Institution. The founders of the school have designed it to offer practical help and guidance through realistic courses which will give people who wouldn't have time for years of training the opportunity to better themselves. All of the training is directed to that end. Mr. and Mrs. Williams are the type of people a teacher likes to work for. Equipment is kept right up-to-the-minute, the surroundings cheerful and attractive. There are plants in the windows, and just as the plants thrive with sunshine, so too teachers and pupils grow. The teacher, not bogged down by needless red tape, is able to use her imagination freely to help each student individually, and yet knows that the administrators are close at hand for the solution of any administrative problem.



Many of our Saturday students are employed in Government and private institutions about town. When a student gets a promotion or finds a job because of his training, when a man or a woman who came into the class discouraged, because of a job lost or a personal problem, emerges a few months later with a new and happier outlook on life, the teacher and the school feel that truly a worth-while purpose has been accomplished.

In my classes I've found that there need be no color problems. In fact, we never mention it, and I find that I do not have to treat colored students one way and white students another. I treat them all the same. The fact that there are all types and all shades of students in the group just serves to make it a little more interesting for me. I've found the colored students to be quite as loyal as white students; in fact, they are highly appreciative. The teacher's one great problem is to give them the self-confidence they need; and she hopes and prays that the new opportunities, the new education, will not weaken or lessen their solid heritage of character.

Colored students are not an inferior group. Whether they be coal-black or tan, or almost white, they are individuals just as are white students. Colored students are gifted and intellectually capable quite as often as are the white students. This is a fact of which many white teachers and communities may not yet be aware. I myself might not have fully realized this without the specific teaching-experience along these lines.

New Opportunities

We can read about certain things in books but they make a stronger impression when we actually see them to be so from experience. Now with the Supreme Court refusing to sanction segregation, a new emancipation is possible and with it a new opportunity for the white community to learn to appreciate the negro student. To be sure, most educated persons are familiar with the triumphantly exciting stories of many negro educators and leaders, doctors, scientists, artists, ministers: negroes who have found in the pattern of education a way to contribute not only to their

race but to their America and to humankind in general.

The negro group as the white has all kinds of problems and people. My advice to a near-white student, who felt that he had been discriminated against because he was "colored," was to remind him that while his own problem loomed large for him, that actually everybody else had problems too, and that a friendly attitude of service on his part would do much to solve his own problem of employment and promotion. And so it worked.

When I look over my students, it is difficult to believe that the bright girl there who does all of her homework so neatly and has a special gift for composition, and that the other one who is gifted in math and medical science, would lack for opportunities to work and achieve simply because their skins are brown. One row of students includes a young white girl who did not have an opportunity to go beyond the seventh grade but is rapidly catching up. The front row has a colored girl, a college graduate, who has majored in sociology; a mature colored woman who will apply her training to church work; and several mature white women who will use their practical training in office procedures and nursing to work in doctors' offices which will incidentally solve their own family problems too.

The teacher's problem is to encourage her students to develop a helpful attitude toward each other, rather than a highly competitive one.

For the wise teacher knows that education without character is vain . . . as the chaff which the wind tosseth away; but a person with character is "like a tree planted by the rivers of water . . ." (See Psalm 1 for this truth, more valuable than diamonds and rubies or many precious stones.)

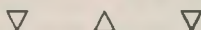
So in turning out doctors, lawyers, scientists, secretaries, artists, from our schools, let us also in our new teaching emphasize character so that we may help individuals to spiritual and emotional growth, as well as mental and manual.

We have much to learn from one another. In conclusion, I would like to say that I've found the colored students to have excellent minds; and while they

will be learning from you, should they come into your schools and classrooms, if you will make them feel at home, you will find their air of uneasiness disappearing and you will discover that they have much of worth that you can learn.

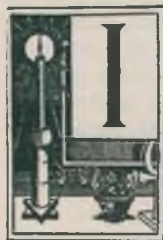
I can still hear the spirituals rising over the cotton fields. These spirituals, this character, is still their strength. Now they come in the handsome buses, school graduates, to see their national

Capital in May and June. They have come up, as many peoples before them, from hardship and struggle to the light of education and freedom. May they as the door opens and they march on in this age of opportunity, remember the true soul of their people. With this plus new skills and abilities, the American negro is one of our country's greatest assets, and may be classed as one of the hopes of the world.



This is Blood Pressure

By E. B. LAMB, M. D.



IN my practice as physician, I am often asked: Just what does blood pressure mean? How is it arrived at, and how is it interpreted?

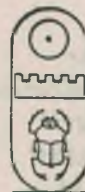
There are several kinds of blood pressure: blood pressure in the legs, in the veins, and also the capillary pressure in the capillaries of the body, for example. For the purpose of this article, however, we will discuss only the blood pressure in the artery of the arm.

Everybody has had the experience of an elastic rubber cuff in a cloth bag being wrapped around his upper arm. The doctor then places his stethoscope over an area in the bend of the elbow where the large artery is located. Air is pumped into the rubber cuff. When enough air has been used to establish a certain pressure, the doctor no longer hears a pulsation or sound corresponding to the heartbeat. The pressure in the cuff is released slowly until he again hears a sound resembling a heartbeat, and the mercury reading on the indicator is noted and recorded. That is the systolic blood pressure. By continuing to release the pressure in the rubber cuff, a time comes when the doctor no longer hears the pulsation in the stethoscope and that point is also recorded. This reading is the diastolic blood pressure. The difference between the two recordings is known as the

pulse pressure; in other words, this is the pressure between the impulse of the heartbeat and the constant pressure of the arteries. Some life insurance companies specify that only a mercury instrument may be used for life insurance examinations.

Just what does blood pressure mean? A simple example may be used by comparing blood pressure with water pressure in a water system. Assume we have a water pump of single action and it pumps about 70 times a minute. At each action, the pump forces the pressure in the system to 120 pounds, but it forces the water into that system to such an extent that the pressure drops to 70 pounds. Should we force the pressure too high there might be a split or break in the system of water pipes. To compare this with blood pressure, we could easily have a ruptured blood vessel or a "stroke." Now the difference between the blood system and the water system is that the water system is closed into a confined system; this is not so with the blood in the arterial system, because all heartbeats are not of the same strength. The heart muscles rest between beats about one third of the time, that is about twenty minutes of each hour, and there is also an accompanying arterial muscle contraction.

Our arteries have muscles in them, and they expand with the heartbeat and contract between heartbeats. This func-



tion enables them to aid in maintaining the normal diastolic blood pressure of the body and a healthy blood stream. Formerly, it was considered that one hundred plus an individual's age constituted the normal blood pressure, but that theory has been discarded for reasons which we will see later. Today we regard the diastolic pressure the more important of the two since it represents the constant pressure in the system. If the arterial walls are diseased or other factors enter into their elastic function, there might be dire results. The same statement is true for the heart since it also has its own blood supply and is subject to similar damage. Various factors in the body affect the blood pressure. Some of them are: the autonomic nervous system, the ductless glands, disease of the blood stream, and arterial disease itself—also generalized systemic disease, such as Bright's disease, diabetes, and other maladies.

Any sudden fright or excitement will, as we all know, make the heart "pound." This will increase the blood pressure and, later, when it subsides we become weak because of the drop in pressure. At times the pressure may drop so low that we go into a state of shock, which may induce fainting or even unconsciousness. This condition is controlled by the autonomic nervous system, formerly called the sympathetic nervous system, which, in turn, is controlled by the medulla oblongata or by the cerebellum. It is in the medulla that we have the center for control of the heartbeat, the respiration, and many other important functions of the body. The medulla oblongata and the cerebellum are closely associated in their actions.

The Function of Glands

The thyroid gland has a material effect on the heart rate and heart power. Excessive thyroid substance thrown into the blood stream increases the systemic oxygen consumption. The basic metabolism test indicates how the thyroid is functioning. Fortunately, the thyroid is responsive to many medications of recent discovery. When these medicines fail and the personal control also fails, the physician will advise surgery. Then a part of the gland is removed so that the thyroid balance in the system can

be restored to normal. X-ray treatment of the thyroid is worthy of discussing with your physician should your case merit it. This treatment, however, will not always effect a cure. Your physician or specialist should determine the evaluations of the different treatments.

The adrenal glands also have a very definite effect on the blood pressure. The increase of their secretions in the blood stream has a powerful effect on the contracture of the arterial muscles, and that alone increases the blood pressure and the heart action. Excitement increases this secretion as also does loss of temper. As a matter of fact, the adrenals are probably the most powerful of all ductless glands in the ability to increase the blood pressure and speed up the heart. There are, in all probability, many more glands in the body which affect the blood pressure, but we know very little about their exact action. We do know that in the normal, healthy individual the ductless glands keep themselves in balance as to their function. Any unbalanced condition continued over a long period of time will have a very definite damaging effect on the system.

Abnormalities and Causes

Now let us consider those things which drop the blood pressure. We all know that hemorrhage causes a drop in blood pressure with a consequent speeding up of the heart to compensate for the blood loss. Some types of goiter lower the blood pressure, and also cause increase in weight, because of the lack of thyroid secretion; it is then necessary to give thyroid substance. Such condition can be determined by a basic metabolism test and by physical examination. Different anemias, loss of iron in the system, very frequently are associated with a drop in blood pressure. Some of the blood stream infections are accompanied by low blood pressure, as are some systemic diseases. I am thinking of typhoid fever, as an example, but it is only one of many diseases wherein we find low blood pressure.

We should have a physical check-up yearly. We might be surprised to find that something has "sneaked up" behind us without any warning whatsoever. Kidney disease, cancer, diabetes, etc., give no warning until the disease

is fairly well established. The remarkable thing about high blood pressure of a moderate amount is that it gives no warning. In fact, it is often accompanied by a feeling of our being particularly well, and it is often a shock to learn that the blood pressure is above normal.

The next thing is to determine the cause if possible. When the blood pressure increases too rapidly, we have a breaking down of the walls of the arteries and the muscles weaken from the increased strain. Eventually there is scar tissue laid down in and between the muscles of the arteries. Everyone knows that scar tissue will not expand or stretch as the muscles do. This results in the lack of elasticity of the artery and heart muscles and tends to unstableness of the blood pressure. Hence, there is an increased elevation of blood pressure. If this condition continues long enough it may produce arteriosclerosis, which is a scarring in the blood vessels, and this will produce a progressive increase of blood pressure. When this condition prevails damage has been done and there is no cure. All we can do is to modify the situation and do our best to prevent the progress to the danger point. Certain diets, such as a salt free or a salt substitute diet, will help when carefully carried out. Medication only helps to quiet nervous activity as well as the action of the ductless glands and the entire system.

Again there is a condition developed in the blood stream wherein the heavy fat molecules are increased to a great extent. These fat molecules are laid down in the arteries causing deterioration of the connective tissue of the arterial walls. Of course, this fat is non-elastic and weakens the muscle walls; this condition is known as atherosclerosis. Diet is the best treatment in these cases because through diet the fat absorption and assimilation is lessened. However, if the damage to the arteries has occurred, this condition is hard to overcome. We can only do our best to prevent it from progressing. This condition is responsible for many fatalities wherein the blood pressure is alarmingly high. We can have arteriosclerosis and atherosclerosis existing at the same time; when this is the case, the outlook is serious. This does not

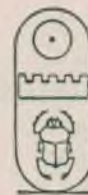
mean that the case is hopeless but that it requires intensive treatment and care.

Sometimes we have severe or prolonged systemic infection. When these conditions develop we have severe damage to both the arterial walls and the heart. We all know the seriousness of rheumatic heart disease, also that chronic rheumatism when prolonged does real damage to the blood system. This disease damages the muscles of the heart and arteries, affecting their elasticity. Anything damaging the elasticity of these muscles is prone to produce high blood pressure, and may also affect the kidneys. Two other conditions should be mentioned here as contributing to increase of blood pressure. They are Bright's disease and diabetes.

From the foregoing we see just a little of the intricate interrelation between the ductless glands and their action on our blood pressure. In maintaining normal blood pressure, diet and proper living have a definite effect.

Many of the medications for high blood pressure that are given are usually palliative and most of them are for the purpose of quieting the nervous system. As we all know, the autonomic nervous system controls the involuntary muscles; it is also very closely allied to many of the ductless glands. Many people have the ability to calm their own nervous systems. We know that the power of the action of the cerebrum (brain) can force a generalized calmness of the system as a whole. I have known some individuals who could materially slow their heartbeat by their own self-control. If this can be done to the heart, it seems logical that the same central will power could slow some of those glands which control the heart rate. In fact, it would seem to me that this control of brain activity might possibly extend further. How far? In that I am too limited in my knowledge to give the answer. At least it is a thought well worth considering.

By combining the mental control with medical knowledge, it would seem that some day we will make progress in analysis and control of our blood pressure. We must know our blood pressure; merely to assume that it is all right is wrong. When we know, we can then work by both mental and physical processes for control.





A Glass House Existence

By DR. H. SPENCER LEWIS, F. R. C.

(From the *Rosicrucian Digest*, July 1939)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



Life is to live, not endure. It is a cause, concerning the end and purpose of which we can speculate, and to a great extent intuitively sense. Since life physiologically is animation, a motion of body and mind, we are conforming with its nature only when we use its power of self-action—that is, when we *act* and *think*. One who assiduously avoids intensive action of either body or mind, or both, is denying life its complete expression. Contrary to legends and romantic tales, no one has yet established proof that anyone has ever lived for centuries. The great of every age, even those of Herculean strength who had bodies that were towering symbols of health, met inevitable transition—the greater initiation that must come to all. Thus, since carefully planned methods intended to greatly lengthen an individual's life have resulted in adding but comparatively few years, one must judge whether the effort expended for those years, the denials required, the experiences forfeited, were too great a price to pay for the longer but stunted life.

We all admire those men and women who have reached an age in excess of three score and ten, and who still

possess the youthful appearance and preservation of one considerably younger. Upon first consideration, such persons seem to be an incentive for science to continue its exhaustive research for the preservation and elongation of life. But again, mere age must not be the measuring rod for determining the value of long life; rather, this should be the extent to which it is lived. A large university in America has kept alive for matters of experimentation in its biology laboratory—carefully sealed in a special glass container, in ideal thermal conditions in a fluid of rare chemical properties—a chicken's heart for a period of nearly fifty years. The heart has all of the pulsations of the normal heart of a chicken.

Let us presume that a human being with full possession of his faculties could be kept alive scientifically in like manner for centuries by being isolated from all external influences which ordinarily depreciate life, and by being prevented from those activities which eventually terminate life. How many men and women would care to add fifty or one hundred additional years to their lives under such conditions? It is not life itself, then, that we all want, but what life may afford us in joyous moments, in opportunities for accomplishment, and in experiences which broaden the mind and satisfy the soul. A science

that can add years to our lives without the sacrifice of the fullness of living would be accomplishing a truly worthy end. A science that says we must ease our pace greatly, that we must refrain from pouring our mental and physical energy into things that are far more important to us than a few added years of passive existence, is wrongly evaluating life.

Again we must say, life is to live, not to endure. Is there anywhere an inventor, an artist, a writer, a businessman or businesswoman with high ideals and a worthy project, who would not gladly give ten years of later life, of a life of inactivity, so that *now*, while he or she can, they may enjoy intensely their powers of accomplishment and the exercise of their abilities? What man or woman would deny himself or herself present minutes, golden minutes of varied experiences, of great activity, and of living to the fullest in accordance with moral and ethical laws, for the later years of comparative inertia? True living begins with accomplishment, the planning and execution of a plan that permits testing and experiencing life, that makes for the cramming of the human consciousness with impressions from which stimulating ideas may come. The one who will only wade into the sea may be safe from possible undercurrents and the danger of drowning, but he will never know the thrill of swimming, of mastering even to a small degree that element of nature. The one who stays securely upon the ground

and depends solely upon his own legs for locomotion, may never risk being thrown from a horse but neither will he ever know the rush of wind in his face and the exhilaration of being propelled at a speed beyond his own physical abilities.

Those who continually seek safety at the sacrifice of having varied human experiences, who decline to wrestle with the forces of nature for fear that they may be compelled to draw upon the energy required for a longer life, have gained *what* by their caution and frugality? The reward of old age? What are these joys of old age, that they are so highly praised by men? In the decline of life, our powers of perception are weakened, our ability to experience *the new* is limited, for our capacity of enlarging our knowledge either by actual participation in events or by reading what others have done or are doing is restricted. In old age we cannot live in the world of imagination, as when we were in our youth, for imagination affords its greatest satisfaction only to those who do not know the fallacy of much of that which they imagine, and to those who still have ahead of them years in which to materialize their dreams. The future for those who are aged has narrowed down to the now. The aged are left with but their memories. Therefore, one who has lived a full life, who has wasted no conscious moments, who has accepted the gauntlet thrown down by existence itself, who has explored himself and the world in which he has lived, who has not let any man or group of men limit his thought or his inquiries, will have a large library of volumes of thought, of memory impression which he can call upon and relive hourly with great pleasure and joy. One who has had a sheltered existence, led a passive life, pampered the life force within himself, and has frequently withdrawn from contests with life so as not to bear any of its bruises, has missed many glorious adventures. The events which he can recall with great emotional gratification, will be limited to the number he can count upon his fingers. Each day of the later life he was so careful to preserve will become a dreaded, monotonous exist-

Topics of Interest

• *Invention in warfare—*

Mysterious weapons and a conquering general 25 centuries ago.

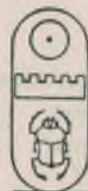
(See page 304)

• *Magnetic attunements—*

The transmission of forces through the telephone, radio, and television is a common thing.

What about the human being as an independent transmitter?

(See page 308)



ence, unable to provide the joy of experiences or the stimulus of cherished memories.

Life is to live, it is not to waste. For example, one who uses to the fullest extent his faculty of hearing is the one who seeks the harmony of sound, who attempts at every opportunity to have sounds and their combinations poured into his ears so that they will enlarge his conception of the world of reality and keep vibrant his emotional self. He will not, however, to show his independence, expose his eardrums to crashing sounds which may rob him forever of his sense of hearing. The one who lives boldly must therefore live intelli-

gently. He will not hold back life nor niggardly use it, but neither will he cast it away. Today must be lived—each hour for what it will afford, for living is consciousness and consciousness is experience. Tomorrow may offer what today cannot, therefore, life must not all be spent at one time. One can (if there is nothing from which he will refrain and he does not act contrary to conscience and divine Cosmic laws) live a century, yes, even two centuries of experience, within the ordinary normal span of years allotted us by the decree of nature. It is far better to say, at the close of life, "I have lived," than merely, "I am ninety."



MYSTERY AND MAGIC

(Continued from Page 287)

movement. They rolled and bounced over the rough tanned skin. The chanting abruptly ended. All eyes were focused on "the talker." An odd small black object, it lay at one end of the heterogeneous row of ivory and bone fragments just where they had fallen. The eyes then focused on the mganga's face. Everyone waited breathlessly for his words. Looking down at the bones before him, he spoke as though the words were issuing from afar and were merely being transmitted by him. The guide then interpreted for me. He said: "The mganga says that you are not of this land. Your people are far away across the great water. You will return to your people soon."

We were now the center of attention. Would we confirm what he had said and thereby acknowledge the powers of the witch doctor or would we deny his conclusion? He was, of course, correct. We were from overseas. We were not of his land nor were we directly of English descent. We informed the interpreter that the mganga was right in his statement. We heightened the dramatic effect by appearing very surprised at the accuracy of his powers. When

the interpreter conveyed our remarks, the tribesmen all uttered low exclamations of awe at the uncanny powers of the witch doctor. He had again vindicated himself. He had proved his worthiness to them.

Actually the mganga had but shown that he was a keen observer of human nature and of circumstances. He had heard our talking to the fratres who accompanied us and who were South Africans. Obviously, we had an American accent quite unlike these other fratres. It was probably different from any other accent the mganga had ever heard. It was a logical conclusion that I and my associate were not of the people of South Africa. We were from afar, from some other white man's land across the sea. That we had cameras and an interpreter taking us back into the bush would imply that we were on safari, that we were not to be permanent and relatively soon we would return to our home land. It is this application of native intelligence which makes these witch doctors leaders of their people, for they exercise a tremendous influence over them by just such displays as this.



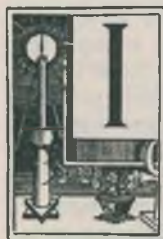
The most golden treasures of life are its beautiful memories.—VALIDIVAR



The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Scribe S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

THE SUBSTANCE AND THE EVIDENCE

By CECIL A. POOLE, Supreme Secretary

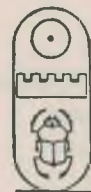


IN dealing with phenomena of the physical world, it is customary to consider anything of substance as being that which is objectively perceivable. In a popular sense, substance is an actual thing, having physical attributes.

We also consider proof or the evidence of any facts to be that which can be substantiated in terms of physical things or of material phenomena. Our life as it exists in the modern world is so associated with the physical properties surrounding us that we constantly judge the worth of our fellow men and the values of most things by our appraisal of the substance that composes

the objects with which we are concerned. When it is necessary to have a proof of anything, we want evidence that is measurable in terms of physical phenomena.

While it may be true that we, as individuals, are idealists and may not feel that final or ultimate value lies in the field of physical phenomena, nevertheless, as long as we adjust ourselves to our physical environment, we are forced from a point of necessity to give some consideration to this physical world and to the attainment of at least enough of it to satisfy our physical needs in terms of food, shelter, and a degree of comfort. Consequently, a great deal of time is directed toward obtaining a certain amount of physical



property; that is, we seek substance of material things and we seek evidence to substantiate our knowledge and obtain proof or facts in terms of physical phenomena.

Saint Paul wrote, "Faith is the substance of things hoped for, the evidence of things not seen." Paul was a student of human nature. He realized the facts that were set forth above—that is, that the average human being was concerned with his physical needs and comforts—so in attempting to apply to the scale of life a value which was not exclusively related to physical properties, Paul pointed out that substance and evidence could exist outside the immediate field of physical phenomena. He chose to define faith in terms of the substances that we might hope to obtain and the evidence of those things that could not readily be proved.

Our intent or hope is to create substance where nothing now exists. The average individual, in terms of hoping, has his aim toward the accumulation of material property or the attainment of physical change; that is, much of the hope that is expressed in the world is concerned with more comfortable circumstances, whether those circumstances are to be brought about by possession of more material things or by physical comforts coming from a better degree of health and peace of mind. Hope is therefore an expression of man to obtain substance—that is, to gain those things that will make his future better than his present or his past. It is obvious through our individual experiences that mere hope constitutes a daydreaming attitude accomplishing little, and that nothing can come out of it unless we apply ourselves to the attainment or the accomplishment of the thing which we most seek. But there are things which are seemingly unobtainable, the substance of which we feel will be the key to better things and for which faith becomes a substitute. Since the thing itself is unobtainable for one reason or another, it is substituted for by faith.

For the invisible, the intangible, there is no objective evidence. We may believe in certain ideals, but many people find their belief faltering in the inability to crystallize clearly in their minds the attainment of their hopes. In ex-

perience the proof of the existence of those things which we are unable to isolate as our physical experience seems far removed from the world of actuality. The attitude of science has become one of proof in terms of physical phenomena, and the idea of some scientists, and some individuals who are not so scientific-minded, has developed into the position that, if a thing cannot be proved in terms of the material with which we deal, it is to be disregarded. But yet there are things which we cannot perceive with our physical senses. We cannot perceive the law of gravity, but we know that it functions. There are other laws. We feel that there are laws divinely instituted among men—laws that govern the formation of character and the establishment of value and the concepts of virtue. To believe in these intangibles many need what Paul called *faith to be the evidence of things not seen*.

To establish substance and evidence is to solve man's many problems. If man can be assured that something will replace the substance for which he hopes and the evidence to point out the existence of those things which he cannot perceive, then he will find a certain amount of satisfaction. Mankind will gain a degree of contentment in the realization that something can take the place of the actual existence of physical phenomena. But blind faith to substitute for the existence of things themselves is not enough. Blind faith can be no more than an emotional experience if it is not properly directed. It is possible to reduce ourselves to a state of self-hypnosis where we accept the suggestion, the existence of those things that cannot otherwise be readily proved; so, blind faith is insufficient for human needs. It does not satisfy the natural yearning or curiosity of man to attain experience and knowledge of what he seeks. Although faith can reinforce our lack—that is, it can take the place of those things for which we feel a need at a particular time—if used exclusively as a substance of things to be hoped for and as an evidence of unseen things, faith is insufficient except as it acts in a sense as a crutch to relieve the tension and pressure of our thinking and action so that we may rest in the confidence that something

exists beyond our mere hope and desire.

To reinforce faith, to give it more meaning and more satisfaction as a part of our thinking, we need a proper sense of values to put into proper perspective the values of those things that exist in our environment, whether that environment be material or mental. This concept will assist us in appraising our true position in the nature of things and in giving us a better idea of the values which we are to obtain. A great deal of what we have said here, or rather, that which we have considered, has been based upon the false premise that the true values lie within the physical world. It is possible for us to reverse this point of view completely and realize that the physical or material values are those that are transient, and that the real permanent values that endure through all time are those existing outside this limitation of physical phenomena. We can then direct our attention to the acquisition of the realization of those values which will endure regardless of the changes that may take place in the phenomenal world of which we are now a part. We will then

gain knowledge and assurance of the existence of such values that will provide us with the substance and the evidence of our hopes and ambitions.

We have been taught by the mystics that the final assurance of man and the confidence which man can develop must come through his own relationship with the divine. The mystic approaches God as an entity of which he as a mystic is also a part. He finds that he can re-establish a closer connection between himself and the divine force that pervades the whole of the universe. Once this fact becomes more than a philosophy, that is, becomes an actual feeling within our own experience, that relationship of man to God becomes so firm and so confident that we find the substance of those things for which we hope and the evidence of those things within our own experience which are not physically perceived. We are able to separate proof from the physical world. We replace doubt with conviction that comes through a feeling that is a result of the awareness of the presence of God.

THE ASSETS OF A.M.O.R.C.

Members of A. M. O. R. C., with excellent intentions, often offer suggestions as to how funds of the Order may be profitably invested.

We wish to reacquaint all Rosicrucian members with the fact that the Supreme Grand Lodge of A. M. O. R. C. is incorporated as a *nonprofit organization*. As such, it is governed by and must adhere to certain federal and state laws which prohibit the use of the funds and properties of the Order except for the legal purposes of the Order. Further, the Constitution of the SUPREME GRAND LODGE of A. M. O. R. C. makes quite definite the restrictions which are imposed on the use of the assets of the Order by any of its officers.

Article VI, Section *Two*, of the above-mentioned Constitution, provides:

"There shall be no capital stock, and its revenues, money and property, real or personal, *shall not inure to the benefit of any private individual.*"

Section *Three* states:

"All its funds and property shall be held and devoted toward the extension of its objects."

* * * * *

Article X, Section 30a, of the Constitution and Statutes of the GRAND LODGE of A. M. O. R. C. says in part:

"None of the moneys of these funds deposited in the banks by the Supreme Grand Lodge and its Board of Directors shall inure to the benefit of any member, officer or supreme executive of the Order, nor shall such funds be held in trust for any lodge or group of lodges or chapters, or for the general membership, or any individual member or officer, but exclusively for the maintenance and perpetuation of the ideals of the organization in accordance with the Constitution of the Supreme Grand Lodge."

—SUPREME COUNCIL



Cyrus, the Biblical Genius

By LYMAN B. JACKES of Canada

WAs Cyrus, the Persian conqueror of Babylon, one of the world's greatest inventors? Did he and his artificers invent the process that resulted in the manufacture of steel? What does historical research answer to those two amazing questions?

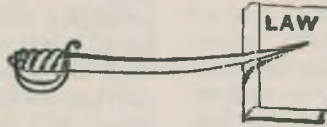
Cyrus is well known to Biblical students. In Chapter 5—Book of Daniel, there is a description of the writing on the wall and its interpretation. Verse 30 states: "In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, . . ." It is now fairly well established that this Darius was one of the top generals operating under Cyrus.

In Chapter 45 of the prophecies of Isaiah the first few opening verses are most startling. What they have to say of Cyrus is worth a great deal of study and research.

To serious students of ancient writing, the Book of Isaiah is a series of problems. There is no doubt that the name represents a distinct individual. Where and when he was born is known as is also the number of Jewish kings that reigned during his lifetime. It is also known that he did not write all the book that is inserted in the Old Testament under his name. Another author cooperated, but who he was is a mystery. Serious students of ancient Jewish literature have given him the title of the Unknown Prophet.

The hand of Isaiah stops writing at about the thirty-ninth chapter. Then the man of mystery takes on from there and follows to the sixty-sixth chapter. There is some evidence to suggest that Isaiah was executed and that this Unknown was a secretary who carried on the work. If this is so, he was a greater prophet than Isaiah.

It is known that Isaiah was born in the year 740 B.C. He is thought to have been executed, by command of



the Jewish court, when he was 66 years of age. That would be in the year 674 B.C. If the Unknown Prophet was his secretary, and carried on the prophetic

mission, his work would have been done prior to the year 600 B.C. We know the date of the death of Cyrus. It was 528 B.C. There is then a strong possibility that the Unknown Prophet made his declarations concerning Cyrus, as set out in Isaiah, Chapter 45, about a hundred years before Cyrus was born. The second verse of that chapter is most startling: "I will break in pieces the gates of brass, and cut in sunder the bars of iron."

The World of Metals

What metal was Cyrus going to use to smash the gates of brass and slice iron bars in two? There is but one metal that will do it. That metal is *tempered steel*. Where did Cyrus get his steel weapons? A great deal of research and much probing around the Middle East has convinced me that he invented it and equipped his little army with steel-tipped arrows, steel spearheads, and steel swords. He gave them steel shields and other protective armour and his battering rams were tipped with steel. I am convinced that for this reason vast armies that tried to stand before him went down in defeat. Bronze armour was no protection against those penetrating shafts. All armies, up to the advent of Cyrus, were equipped with bronze weapons and bronze armour.

What is steel? At first glance this may appear to be a ridiculous question. A common phrase informs us that this is the iron and steel age. A great deal of our national economy is dependent on the annual production of iron and steel. To give a technical answer to the question, it is safe to say that steel is an alloy of iron and carbon. There

is a great deal of carbon in cast iron. Cast iron is not steel. The carbon there is not alloyed with the iron. It is in the mixture and can be burned out until there is a small amount left which alloys with the iron. This is the basis of the Bessemer process. Carbon can also be added to wrought iron and the wrought iron can be turned into steel. I am convinced that this is the process that Cyrus discovered in Persia, about 2,500 years ago.

Wrought iron, which is iron in a high state of purity, has been known from very early periods. It is very soft. If the reader desires to test this, the equipment to do so is very simple—a small wrought-iron pipe cap and a hand drill with a steel bit. The steel bit will go through the pipe cap with a rapidity and speed that is amazing.

There are very ancient references to workers in wrought iron. One of these is found in the Old Testament where an early invader of Palestine rounded up all the smiths and carried them away as captives. The successful invader thought he could make good use of their skill at home and by shifting the smith to his own territory he could prevent the invaded people from planning any hasty reprisals.

This ancient wrought iron was used as tires for chariot wheels, cooking pots, and as strapping for holding woodwork together. It was too soft for armour. The ancient metallurgists were tinkering with alloys of tin and copper. A very delicate adjustment of the mixture would produce something that was reasonably hard. Swords, daggers, shields, and the tips for arrows and spears were standard equipment for the armies of the Ancients. This was bronze. The brass that is mentioned in the Holy Scriptures was also a mixture of tin and copper and was bronze. Modern brass contains zinc and that element does not appear to have been known until the century just preceding the Christian era.

The armies of the ancient world were equipped with equal weapons. It was bronze against bronze. Victory generally went to the side that had the largest number of armed men and the most chariots. At the time of the birth of Cyrus, the Babylonian armies, under

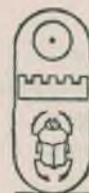
the guiding hand of Nebuchadnezzar, had spread terror over Palestine, Syria, Assyria, Media, and Elam. This Babylonian tyrant never crossed the lofty mountains that are such a feature of the landscape when one looks eastward from the Tigris. Those are the Push-tigoo [Pusht-i-Kuh] hills. In the valleys are plentiful deposits of bog iron ore, and the beautiful timber on the hillsides makes wonderful charcoal. That was the home of Cyrus. The country was a great contrast to Babylon where the land was as flat as a table top and the only trees were date palms.

It is more than likely that Nebuchadnezzar had some contact with the Persian princelings who ruled in this mountain fastness. There is no record that his armies ever attempted an armed invasion.

If ancient records are to be relied on, the grandson of Nebuchadnezzar was a bit more reckless. He commenced to ask his court officials why these "no account Persian princes" were not dropping an annual tribute to the Babylonian treasury? He hinted so strongly on this point that, according to the ancient legend, certain of the chief Babylonian tax grabbers thought they had better pay a visit to those Eastern mountains and do a bit of long overdue collecting. When they got around to Cyrus he told them to go and jump in the river twice and come out once. To talk back to those Babylonians, who were fully accredited representatives of a king holding most of the then known world in cruel bondage, was either a prime example of lunacy or the words of a man who well knew that he had something at his command that could successfully handle any punitive attempts that might be made upon him. And he had not long to wait.

Mysterious Weapons

The scouts of Cyrus brought word that the Babylonian army was advancing on the flat ground eastward of the Tigris. The king was not with them. He was too busy in his harem, back in Babylon. From time to time he gave some thought to the exquisite torture he would unleash on this Cyrus when he was brought before him in chains. The Babylonian warriors, as they ad-



vanced, saw a strange sight. These Persians whom they had come to punish were advancing down from the mountains to meet them on the flat plain. As the Babylonian generals looked they were amazed to note that these Persians appeared to be armed and armoured with what looked like silver. What an uproarious laugh they must have had. "These crazy Persians coming out to make battle with silver weapons. Why don't they make swords of clay? They would be much better." But the wonder continues.

Now the Persian archers line up and the Babylonian commander orders his chariots to charge and trample them in the dust. But what has happened? The charge halts in its tracks. The oncoming ranks pile upon dead horses and men gasping from the effects of arrows that have penetrated their bronze armour—gone right through them. The few straggling charioteers that have survived dash back to report that they have never seen anything to compare. A few arrows have penetrated right into the surviving chariots. The Babylonian commander pulls one out. "What is this strange metal that can so easily cut right through the bronze armour?" No one can answer.

The archers of Cyrus have refilled their quivers. With their spearmen they are circling the mass of spilled chariots, the dead horses, and the drivers. Cyrus is advancing straight against the standing Babylonian army. The first volley of the steel-tipped arrows is too much for the foot soldiers. It is incomprehensible. The Babylonians break rank and flee in terror.

That same day the victorious Cyrus and his little army entered Babylon. This is the first and only case in recorded history where a mighty empire crumpled in one day.

Steel Swords and Israel

This story does not concern itself with the great humanitarian policies that were at once adopted by Cyrus. With one stroke he put an end to the enslavement policies that had been practised by the Babylonians. Amongst scores of other captive peoples, the Jews were given full permission to return to their homeland if they so desired. Cyrus

(Continued on next page)

Fact... or Fancy



THE FAMILY TREE

By EDLA WAHLIN, M. A., F. R. C.
Librarian, Rosicrucian Research Library

THE belief that the creation of the world was an evolutionary process is as old as the ancient Mysteries. All the early cosmogonies are founded on two basic truths: the Immanence of God in the universe; and the evolving order of creation.

According to *Genesis*, plants, herbs, and trees appeared on the earth before animals and man. Thus it seems evident that from the simpler forms developed the more complex. A natural conclusion was that animal life evolved from plants, and man from trees.

Folklore has preserved the tradition that man first appeared in the trunks of trees. Certain trees were also more sacred than others, and to trace one's origin to the oak, the ash or the sandalwood signified a better and more evolved origin. Trees also were believed to possess consciousness. According to legend, they were able to speak. In the fairy tale of the "Lucky Spinner," by Jacob and Wilhelm Grimm, the tree speaks when the woodsman is about to cut it down.

It is to the folk legend that the Family Tree owes its origin. In the *Odyssey* the hero is questioned regarding his pedigree, "for belike you are not come of the oak told of in old times, nor of the rock," said the questioner. Also in *The Aeneid*, Virgil writes:

These woods were first the seat
of sylvan powers,
Of nymphs and fauns and savage
men who took
Their birth from trunks of trees
and stubborn oak.

In the Rosicrucian Research Library are found books telling of the lore of trees.

went further than that. He offered armed escort to the returning exiles and the fame of his new and mighty weapons kept all would-be marauders at a very safe distance from the returning caravans.

The story is concerned with what historical evidence may be advanced concerning the possible discovery of steel by Cyrus and the artisans in his employ. A glance at a modern map of Asia will disclose that Persia (now Iran) is bordered on its Eastern frontier by Afghanistan and Baluchistan. This gives direct access to India. Before Cyrus had finished his geographical exploits, his kingdom extended from the Indus river on the East to the Bosphorus on the West. It included all of Syria and the great metal working city of Damascus. It was during the reign of Cyrus that the skilled metal smiths of Damascus first produced the famous steel swords that have been a byword ever since. Damascus ranked as the most important metal working city of the ancient world.

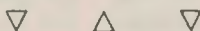
Why did they suddenly change from working in bronze to working in steel? Who authorized the refitting of those famous Damascus shops into arsenals for the production of the famous Damascus swords? Why have the modern archeologists found the remains of forges in Northern India that date back to at least 450 B.C.? Those ancient

forges had but one purpose and that was to turn out steel. Those early forges all date from the latter part of the reign of Cyrus the Great. Nothing of an earlier date, in the steel working line, has ever been found.

The atomic bombs that were dropped on the two great industrial centers of Japan brought World War II to a sudden and dramatic end. Was the invention of steel the "atomic bomb" that Cyrus used to unconsciously carry out the prophecies concerning him that were uttered by the unknown Hebrew prophet a century before he was born?

The Unknown Prophet, who followed in the wake of Isaiah, stated that he had been Divinely instructed to proclaim that the Lord would raise up a deliverer of Israel. "Though he does not know the Lord," said the prophet, "the Lord has called him aforetime by name. His name shall be Cyrus and he shall make straight the path of the Lord before him. He shall subdue nations with a mighty hand. He will smash in pieces the gates of bronze and cut in sunder the bars of iron. No enemies shall stand before him and he will deliver my people."

A century after the Unknown Prophet had uttered those words it all came to pass. Cyrus certainly had weapons that his enemies did not possess. Were they made of the first steel to be fabricated in world history?



BOOKS FOR CHILDREN

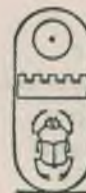
Instructive material for children is presented in a fascinating manner among the books offered by the Rosicrucian Supply Bureau. These books are particularly recommended by the Junior Order of Torch Bearers and will appeal to children. Order a copy for your children, or as gifts for children of relatives and friends.

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The Nature of Attunement

By WALTER J. ALBERSHEIM, F.R.C., Sc.D.



THE word *attunement* means different things to different people: to a musician, it means harmonious consonance; to a radio operator, a well-adjusted equipment; and to a mystic, communion with the Cosmic. The musical meaning is closest to the root of the word, which is related to "tune" and "tone." Such use of the same word for a wide range of human experiences is not accidental. Language, the accumulated wisdom of the race, teaches us thereby that human emotions as well as musical tones can be harmonized.

"At-tunement" requires that two or more vibrations are in tune and in communication with each other. The transmitter may adapt itself to a receiver, or the frequency of one or several receivers may be adjusted to that of the transmitter. A third form of attunement is the mutual relationship between two resonant vibrators, each of which receives as well as transmits.

Interaction by attunement—that is, by harmonization of vibration rates—is a basic law of nature. It prevails in the physical realm of so-called dead matter, but also in living beings. Let us try to discover the Nature of Attunement by observing its manifestations in various branches of physics, in physiology, psychology—and finally, in mysticism.

Physical

We begin with slow, mechanical vibrations. When a sexton rings a heavy church bell, he is not strong

enough to strike the bell by a single pull. But he attunes his efforts to the rhythm of the clapper which he feels through the tension of the rope; and after the fifth, or perhaps the tenth well-timed pull, the bell begins to ring out. This demonstrates mechanical attunement, in which the transmitter actively adjusts itself to the vibration rate of the receiver, through the conscious efforts of a human being.

Let us consider the field of acoustics, and experiment with musical instruments such as are available in most AMORC lodges: a temple gong and a piano. Assume that the gong vibrates to the pitch of *C*. When we depress the pedal of the open piano and strike the gong, the tone *C* lingers on, even after the gong is silenced. If we release the pedal, the aftersound occurs only when we depress the piano key of *C*. Hence the gong's vibrations are transferred to just those piano strings that are properly attuned. In this example a receiver is passively attuned to resonance with the transmitter.

As a third illustration of physical attunement, consider radio waves, which are electromagnetic vibrations similar to light. Most of our readers are still familiar with the tuning of an old-fashioned broadcast receiver (before the advent of automatic push-button controls). It was easy to receive powerful local stations with such a receiver; but to bring in faint, distant ones, the radio set had to be carefully adjusted. Even so, the signal was often drowned out by noise and "static." In order to make the signal intelligible amidst this interference, the tuning had to be made as

"sharp" as possible by selectivity and tone controls.

The above three examples of physical attunement differ widely in the frequency and in the medium of the vibrations: One swing of the bell clapper takes several seconds; the vibration rate of a temple gong is measured in hundreds per second, and that of a radio wave, in millions or billions per second. The power of the bell ringer is transmitted through a rope; the sound of a gong, through air, and the radio waves, through a field of electromagnetic force in a medium which used to be called *ether* but now is sometimes given the deceptive name of *empty space*. Yet these widely differing vibrations have certain features in common:

- 1) A source of vibratory power (the sexton, the gong, the broadcasting station);
- 2) A receiver, responsive to the vibrations (the clapper, the piano strings, the radio receiver);
- 3) A connecting link (the rope, the air, the "ether");
- 4) A selective adjustment between the vibration rates of transmitter and receiver.

It is this last feature, this adjustment, that characterizes attunement. Its function is the concentration of the receiver's response on the desired transmitter vibrations (usually called *signal* by communication engineers) and the exclusion of undesired interference vibrating at different rates (usually called *noise*). If the attunement is too sharp, it may exclude parts of the desired signal together with the noise.

The laws of physical attunement which we derived from our three examples, are valid throughout inanimate nature—from the majestically slow rhythm of planetary orbits to the trillions of vibrations in nuclear transmutations and cosmic rays.

But what if the transmission and reception involve the consciousness of human beings instead of the motion of matter? What about the laws of *physiological attunement*?

Let us investigate them with the aid of a radio set similar to the one previously mentioned. Let the radio signal or "message" consist of telegraph code. The dots and dashes of this code might be received and transcribed by

automatic machinery; but usually a human operator takes them down by ear. Now assume that the message suffers interference not only from noise but also from a second transmitter operating at the same radio frequency.

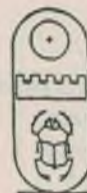
With the ordinary kind of automatic receiver, the message would be hopelessly garbled. An experienced operator, however, can disregard a great deal of noise by noting that noise sounds like hissing steam, whereas a code message has a musical pitch. Usually the interfering messages come in on different tones. The operator concentrates on the right one by paying exclusive attention to its pitch and mentally rejecting all other tones. This example suffices to show that our conscious mind is attuned by *attention*.

Without any observable mechanism, attention achieves the effects of complicated mechanical or electrical tuning gadgets. We may call this ability of selective attention a miracle in the same spirit of reverence in which the psalmist says that our bodies are "fearfully and wonderfully" made. But we must not forget that, as long as the message consists of physical vibrations, even the most concentrated attention is subject to the limitations of physical attunement; this is why we call this type of attunement *physiological* rather than purely mental.

All feats accomplished by attention to physical signals can be equalled or bettered by machines, if we are willing to pay the price of engineering effort. Machines can outfeel a Helen Keller, out-taste and out-smell the best wine and perfume testers; they can discern pitch more unerringly than Stokowsky, and finer color hues than Rafael.

Mental

However, there is more to attunement than can be achieved by tuning forks and radio dials. Suppose that in the midst of taking down a routine weather report, our radio operator feels the irresistible urge to tune in on a different wave length, and gives in to the impulse just in time to hear an SOS from a ship stricken out at sea; or imagine, if you wish, a mother crying out in anguish at the very moment her son is wounded on a distant battlefield. Many



of us have heard such reports or personally experienced visions of a distant scene or event, with great wealth of detail.

Even stranger than these so-called telepathic experiences that bridge long distances, are phenomena that seem to cut across the bounds of time: a woman wakes up from a nightmare and begs her husband not to take his usual commuter's train because in a dream she saw it wrecked. He takes another train to humor her, and the wreck actually occurs.

Can such strange occurrences be explained by the laws of attunement? They do have the character of a message or signal. They are transmitted to a sensitive receiver, and they obey the principle of selection since they are usually received by a person who is linked by love or interest to one involved in the envisioned event. But what is the nature of the transmitting force, and what is the connecting medium?

The simplest way out is to reject all reports of this kind as lies or figments of the imagination, or as fortuitous coincidences. But many spontaneous visions and premonitions have been written down and witnessed before their confirmation by events. Furthermore, great numbers of scientific experiments with card guessing, conducted by University research teams, prove telepathy and clairvoyance beyond reasonable doubt. These statistical methods lack the selective enhancement of personal attunement and are therefore subject to a large percentage of errors. Nevertheless, the proportion of correct guesses provides odds of billions to one against explanation by mere accident.

In this age of Radio, it is natural to attribute such feats to the assumed transmission and reception of some known or unknown electric "brain waves." But this assumption does not explain the observed facts: Tests conducted at Duke and other Universities show that the percentage of correct guesses is not affected by metal screens and shields nor by continental distances, although it is influenced by the physical, emotional, and mental condition of the experimenters.

Even if there should be a good physical explanation of telepathy, it is evi-

dent that no material agency can probe into the future. We are therefore faced with the experimental fact that a living mind may receive messages by means unrelated to our physical concepts of space and time. This accounts for the violent antagonism of many scientists, who will have nothing to do with the so-called "supernatural."

Mystical

In this dilemma the mystical interpretation seems more realistic than the physical one. It says, in effect: Since we cannot measure consciousness by inches or pounds, we must not expect it to be bound by physical limitations. However, that does not make its faculties supernatural. Everything that occurs in Nature, whether physical or nonphysical, is natural by definition and hence subject to natural law.

Mysticism claims that all consciousness or all mind in the universe, is in direct contact without material restrictions. If we accept this tenet, the field of attunement is vastly extended. We must then investigate the attunement of our own mind—

- 1) with matter, as represented by our own bodies;
- 2) with the mind of fellow beings;
- 3) with the all-pervading Mind of the Universe.

The interrelation of mind and body is generally admitted. Psychosomatic medicine finds that a great proportion of serious ailments is caused by worry, fear, and tension. As Rosicrucians we go further: We strive to vitalize and heal the body by active mental attunement. In this process, our consciousness is focused on the required part of our body by attention. The message is formed by visualizing the desired state, and the transmitting force is supplied by will and confidence.

Attunement with our fellow men may be achieved by thought projection—either in giving or in receiving information and advice. Here, too, the connection is established by visualizing the subject and the form of the desired contact. This visualization is a non-spatial link; we would defeat our purpose if we tried to picture in detail a pathway of travel through doors and walls, over mountains and oceans, and

around the curved Earth. Our will and the confidence with which we transmit it, is the driving force. According to those who have mastered projection, the success of personal contacts depends on the emotional drive and the bonds of sympathy or common interest between the parties.

This loving interest culminates in the higher form of contact called *assumption* in which we identify our personality with that of others. Such identification can only be understood by the all-pervading nature of mind.

Cosmic

If we accept the view of mind as an unlimited entity, we are logically led to an even wider concept: Since all "individual" minds are all-pervading, they must interpenetrate one another to form the one, all-embracing, Cosmic Mind. Some worship this universal Matrix of consciousness, of intelligence and love, as the God of their religious creed; others define it in less personal terms such as Life Force or "Nous." Rosicrucians call it the Cosmic, but also the "God of our Hearts."

It is the supreme goal of a mystic, to reach perfect attunement with this universal mind; such attunement is called *Cosmic Consciousness*. But how is such an attunement possible? How can man vibrate in unison with God—the finite with the Infinite? It is absurd, if we think in physical terms and regard ourselves as a body of a few cubic feet, and God as filling or out-reaching the vast galaxies. But it is conceivable if consciousness is nonspatial, unlimited, and as infinite in each individual soul-personality as in the Soul of the Universe.

Cosmic attunement cannot be proved to those who have not experienced it. However, not only prophets and saints, but worldly artists and scientists bear witness to the ecstasy of this attain-

ment. The witnesses are men and women of widely different types. But they seem to have in common a passionate, driving will and a selfless devotion to the object of their worship or their lifework. Most of these inspired souls experienced Cosmic attunement merely as a passive influx; yet, in the most perfect cases, communication seems to go both ways. "We shall know even as we are known" is the manner in which St. Paul expressed this mutual pervasion.

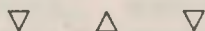
Universal Characteristics

We may sum up by saying that we find attunement throughout the universe: in matter and in mind; from the infinitely small to the infinitely large; from the resonance of atoms to the communion between man and God. In all these varied manifestations we recognize its nature by the following characteristics:

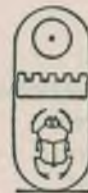
- 1) a transmitting force;
- 2) a responsive receiver;
- 3) a connecting link;
- 4) a harmonic relation between transmitter and receiver.

In the realm of physics the connecting link is a material, spatial bridge such as a solid body, a liquid, gas, or a field of force; and harmony means equality or simple numerical proportion of vibration numbers. In the realm of consciousness, the entire universe is linked by the Oneness of mind, and the selective harmonization is achieved by common interest, sympathy, and love.

But, after all, there exists only one single Universe and the material world is only the outer aspect of the conscious world. Hence it is fair to say that resonance, attunement, and love are manifestations of the same universal force. They are the bond that ties the multitudinous chaos into one, all-embracing Cosmos.



They that can give up essential liberty to obtain a little temporary safety deserve neither liberty nor safety.—BENJAMIN FRANKLIN

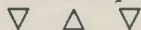




LIFE in Lambaréné is not as romantic as most people think," Dr. Albert Schweitzer, organist, preacher, medical missionary writes. "To be a success, you must be a mechanic, a carpenter, a boatman, a trader, as well as a physician and surgeon."

In sixteen months and three trips to the Lambaréné Center in French Equatorial Africa, Erica Anderson has made an impressive photographic record of Dr. Schweitzer in the above roles, and seventy-five of these studies were offered in the May-June exhibit at the Rosicrucian Egyptian and Oriental Museum. Sponsored by the American Federation of Arts, this was the only showing on the Pacific Coast. The exhibit next goes to England.

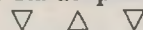
Gallery visitors were much impressed by Miss Anderson's sympathetic and revealing studies of this many-sided man who more and more is being referred to as "the century's most outstanding figure." How and why he achieved such distinction is touchingly evident in these portraits as well as in the philosophy which the doctor has put into practice all his life: "Anyone who proposes to do good must not expect people to roll stones out of his way, but must accept his lot calmly if they even roll a few more upon it."



On Saturday, June 5, the Kepher Ra Club sponsored a picnic for itself and AMORC office staff friends and their families. The gathering took place some miles out of town on an ideal spot for picnics; and the day was divided into swimming, horseshoes, baseball, and barbecuing. Each participant went provided with eating equipment and a

goodly appetite—the steaks were ready and waiting, grilled to taste, and a special salad and other good things were provided.

Music was supplied for the occasion—Joan Butazoni bringing an especially welcome assortment of favorites, all of which were piped through a modern loudspeaker system rigged by Pete Falcone. There was dancing and much singing—but no hog calling. Bernie Parker, Margaret Irwin, and Annie Peters drew K.P. and won the kudos of all for their masterful assembly of tasty morsels. Everybody was there—the Emperor, too—and all agreed it to be the nicest whing ding yet to be staged under Kepher Ra auspices.



Usually Rosicrucians are either too modest or too busy to tell others about their activities. This department has happily come into the following brief news items to share with *Digest* readers: Soror Adelina Graham, of the Rosicrucian Park staff, has been doing a weekly radio program for the past three years on San Jose's Station KEEN. On the Monday night Spanish program entitled "Serenata Nocturnal," she as *Marilu*, contributes "Un minuto de Filosofía." That minute of philosophy sometimes stretches to fifteen as she touches on subjects of vital interest in human relations. Her warm and cheerful personality and her constructive thought have made her program one eagerly listened to by all who understand Spanish.



From Canada, we hear that Soror Alatheia B. Cox has taken a four-month course in mining in addition to one on being a doctor's assistant—all in preparation for some time that is to be spent in the Arctic. English by birth and a nurse by profession, she bounces

about quite a bit according to an article about her in Jean Howarth's column of the *Vancouver Daily Province*. But perhaps more interesting and unusual is that she bounces (this is the word the newspaper account clings to) about with a rare fourteenth-century Cluny tapestry as a part of her possessions. A British art expert has reportedly put a price tag of \$325,000 on it. Soror Cox, we have been informed, is not bouncing it to the Arctic with her—she is taking something warmer!

* * *

Soror Ena Kildetoft of Canada writes of an interesting set-to that started in her town months back. There was talk of moving a statue of President Harding to another location. Then someone noticed the eagles on the monument. Were they American eagles or weren't they? Someone said they looked Egyptian. President Harding expressed no opinion, but everyone else did. The local Bird Watchers Society was on the point of organizing an Eagle Searching Safari to go across the U. S. and on into Egypt, if necessary, when Soror K. thought of writing to the Literary Research Department at Rosicrucian Park. Her letter closed, "There is no hurry about this matter if you are busy." The Department was; so there the matter rests. Egyptian or not, it is to be presumed that the eagles and President Harding are still together and satisfied. In all likelihood other matters have taken the attention of the good townspeople elsewhere. If only eagles could talk!

* * *

In a Kansas town called *Hiawatha* tourists are at last getting some authentic information regarding the plains Indians, mainly of the Sac, Fox, and Kickapoo. Responsible for this revived interest in Indians is Soror Inez Campbell who with her Indian husband Clarence lives in the near-by reservation. By making and having made authentic Indian dolls, miniature totem poles, thunderbird plaques, gourd rattles, tepee incense burners, lap writing boards, pine cushions, cradleboards, drums and Ramona strings, Soror C. is bringing to the fore again representative native art. Both the *Brown County World* and the *Kansas City Star* have given favorable publicity to her work.

* * *

Word comes from the Vantage Press that after a varied career as welder, insurance agent, private detective, tailor, and labor union official, Frater Sebastiano N. Strano has ventured into novel writing. His first novel, *The Barriers We Create*, has been published by Vantage.

▽ △ ▽

Sometime ago Frater H. R. Mellor of New South Wales had something interesting to say on the subject of static electricity and its possible relation to car sickness. A friend of his had voiced the opinion that the motor fan belt generated the static electricity and created within the car a magnetic field to which some were overly sensitive. A grounding chain or wire, he thought, would overcome the tendency of a car's occupants to car sickness.

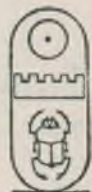
On a trip of some distance, Frater M. writes, this same friend tested the theory. His small daughter, aged two and a half, was susceptible to car sickness; so he attached a grounding chain to the car and four hundred miles were covered without any signs of sickness. Then he removed the chain. Before they had gone four miles, the child was violently ill.

They stopped and the chain was again attached. For the remaining 2,000 miles of the trip there was no suggestion of illness.

The question in Frater M.'s mind is whether this result could be just coincidence. Perhaps others have tried or are willing to try the experiment and will report the results. If so simple a thing as a length of chain will eliminate what is undoubtedly a distressing experience to many it is worth publicizing.

▽ △ ▽

The American Scandinavian, an independent news-magazine published monthly in English for American Scandinavians everywhere, in its May issue brought the Rosicrucian Egyptian and Oriental Museum to the attention of its readers. It quoted in full the article which had earlier appeared in *Motorland*, the publication of the California State Automobile Association. An illustration accompanying the article showed the beautiful new wing of the Museum opened during the past year.



Celestial Influence on Man

By RALPH M. LEWIS, F. R. C.

WHAT has been found to be the influence on man during the perigee pull which comes when the earth is nearest the sun? Does this have any particular benefit for humanity? How about the tangential air tides produced by certain movements of the sun and moon? These and related inquiries are often directed to the Rosicrucian Order.

The Babylonians and Chaldeans were the first to elaborate upon the possible effects that celestial bodies, as the sun, moon, and planets, might have on human life and behavior. The Hebrews, who were enslaved by the Babylonians, have a word for astrologers which means "the dividers of the Heavens." In the temples of ancient Babylon special chambers for astrologers were constructed. They were known as *bit tam-parti*, "the house of observation."

It is perhaps advisable to elaborate upon the ancient conception of celestial influence upon human affairs because its theories have continued down through the centuries—with modification, of course. The Babylonians conceived that the cosmos was divided principally into two worlds: the *heavenly* and the *earthly*. The heavenly world consisted of: (a) the Northern Heavens; (b) the Zodiac; and (c) the Heavenly Ocean. The earthly world included: (a) the heaven above or the air; (b) the earth itself; and (c) the waters beneath. Sometimes the cosmos had the simpler division of three parts, these being the heavens, the earth, and the waters beneath them.

The subdivisions of the worlds were ruled by gods. Anu presided over the heavens above; Bel, over the earth and air; and Ea, in the waters beneath. The zodiac consisted of twelve heavenly



figures which span the heavens. Through these the moon passes each month, the sun once a year, and the five planets, which were visible to the naked eye and the only ones known to the Ancients, also have their course. These moving planets serve as inter-

preters of the Divine Will. Their movements are read in order to depict the wishes of the gods, the fixed stars being related thereto. The rulers of the zodiac are Sin, Shamash, and Ishtar. According to the *law of correspondence*, the divine power manifested in them is identical with the power of Anu, Bel, and Ea, gods of the earthly world. Sin represented the *moon*; Shamash, the *sun*; and Ishtar, *Venus*. Ranged beside Sin, Shamash, and Ishtar are Marduk, which is *Jupiter*; Nabu, *Mercury*; Ninib, *Mars*; and Nergal, *Saturn*. These were the only planets known to the Ancients.

Two Mirrors

The basic principle underlying the whole system of interpretation is the law of correspondence—that everything that occurs on earth corresponds to its counterpart in the heavens. In the heavens each god has "a distinct district, a *templum*, beneath his sway." In like manner he has a corresponding district on earth which is his temple. Even the cities on earth have a corresponding point, a counterpart in the heavens which influences their affairs. Above are gods who are represented on earth by images in the temples. They direct from above, through the media of their earthly counterparts, all earthly happenings. The heavens were a large mirror of the earthly happenings; and earth, a small mirror of the heavens. The correspondence is, therefore, be-

tween the macrocosm and the microcosm, the large and the small worlds. According to the Ancients, the heavens are a great book of the will of the gods, to be read by the astrologers. The significance of this law of correspondence is that, while the principle of the duality of the cosmos was recognized by the Babylonians, they also conceived of a harmonious relationship between the two worlds. Functionally, the two worlds were thus one, the heavenly world setting the pattern or the order for the earthly one. Because of the sympathetic nexus between the two worlds, whatever occurred in the macrocosm brought corresponding results in the microcosm. It affected the lives and affairs of man.

This law of correspondence was not a speculative or mythical conception. Beneath it were empirical facts. Man observed that celestial phenomena were related to the phenomena of earth. The changes or phases of the moon and tidal changes were related. The position of the sun in the zodiac and the seasons likewise had a correspondence. If there was any physical correspondence on earth to changes in the heavens, it would then be easy to presume that the affairs of men, especially those whose causes were not discernible, were likewise the consequence of heavenly direction or correspondence.

Cuneiform Records and Our Science

These early astrologers were likewise the first great *astronomers*. They not

only had observation chambers high in their ziggurat temples, but they also kept records of astronomical phenomena, the first in the history of mankind. One of the Babylonian tablets, similar to many on display in the Rosicrucian

Egyptian, Oriental Museum, reads: "On the 29th day we kept watch in the house of observation: it was cloudy; we did not see the moon." The moon was one of the principal phenomena from which were deduced omens. One such omen reads: "When, in this month, the moon is visible on the 27th day as on the first day of its appearance, it signifies misfortune for Elam [a country of South Assyria]; when the moon is visible on the 28th day as on the first day of the appearance, it betokens misfortune for Amurru."

Another celestial omen, potent with significance, according to the ancient cuneiform tablets, is the appearance of the sun and moon together in the sky. The translation of one of the omens is this: "If the sun and moon are seen together on the first day, it betokens the end of the dynasty, destruction for men; the robber will cut off the head; if the moon and sun are seen together on

the 13th day, it betokens unrest, trade and commerce in the land will not prosper, the foot of the enemy will be in the land, the enemy will take everything from the land . . ." The planets also cast their influence upon the earth according to these centuries-old records; thus: "When Venus (Ishtar) disap-

This Month and Its Meaning

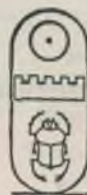


AUGUSTUS CAESAR in the first century B.C. honored himself by naming the month which has come down to us today as August. Before his reign, this month was named *Sextilis* (sixth), designating its numerical position in the old Roman year which began in March.

The title *Augustus* is derived from "venerable" and "majestic." This designation of authority first borne by the successor of Julius Caesar was carried on by each succeeding Caesar or emperor as a title of authority.

Augustus chose to honor this particular month because he considered the greatest good of his life to have befallen him at that time of the year. During one such month, he had been admitted to the consulate, had celebrated a triumph three times, had concluded the civil wars, and among other things had subdued Egypt.

While it takes no little vanity to name something in one's own honor, Augustus Caesar surpassed that act by adding another day to his month. As July, which was named after Julius, previously contained 31 days, and August only 30, it seemed only proper to add another day so that the month of Augustus might be in no way a lesser month than that of Julius.



pears on the 12th of Kislev at sunrise and remains hidden for two months and four days, and then reappears on the 16th of Shebat at sunrise, this signifies that agriculture will be prosperous." (For Kislev and Shebat see Jewish calendar.)

Intensive research, independently conducted by some of the leading universities in America, England, and elsewhere, do show that there is more than a strong presumption that celestial changes have an effect on plant life and living organisms, including man himself. The moon phases have an effect, it is declared, upon growing things. This, for a long time, was thought to be an old wives' tale. Horticulturists show that planting in certain phases of the moon produces varying results. The moon phases, it is declared, have also an effect on the human nervous system. These changes, it is theorized, are due to slight variations in the polarity of the fields of magnetic force of the earth; these, in turn, exercise minute, but definite, influences upon the flow of nervous energy. In the normal healthy person perhaps such would hardly be perceptible. However, the emotional and psychic natures would be affected. Varying moods, personality changes, slight altering of specific intellectual interests, as a result of minute emotional fluctuations, would be the consequence, it is theorized, of these changes. In extremely emotionally unstable persons, the changes would perhaps be more

noticeable, that is, in the case of those suffering from functional nervous disorders. Another theory advanced in scientific circles, where data of an objective nature is being sought to confirm it, is that, since the moon affects the tides, it likewise affects the gravitational pull upon the human circulatory system. This variation of the circulation and its flow of oxygen causes minute, but definite, changes at times in the emotional states.

Provided that these celestial influences do (and we are certain that future research will corroborate such claims) affect the human organism, its mental and physical functioning, how can one determine the course of human action that will follow from them? Theory is stretched to the breaking point in astrology when predictions are made that certain planetary relationships will *incline* one toward the favorable or unfavorable making of contracts, engaging of employees, or like detailed affairs. It is such claims for the exactness of astrology on the part of many of its adherents that has caused scientific investigators to ridicule the whole premise of celestial influence upon human affairs for so long a time. There is a happy medium between what is generally claimed for astrological prediction and what is actually man's relation, organically, to cosmic forces which may, and undoubtedly do, affect his behavior to some extent.



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**The
Rosicrucian
Digest
August
1954**



NATIVE WELCOME

Standing before the protective fence of his kraal (tribal village), this child with the rhythm instinctive to his people dances a welcome to the approaching strangers. This tribal community is presided over by Queen Majagi, known popularly as the "Rain Queen." Note the faces carved on the wooden posts as protection against hostile influences.

(Photo by AMORC)

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Maracaibo:

Cenit Chapter, Calle Belloso Nr. 9-B, 27, G. Delgado Pina, Master, Aduana De Maracaibo.


(* Initiations are performed.)

Latin-American Division

Armando Font De La Jara, F. R. C., Deputy Grand Master

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